



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

*Arma vi|rumque ca|nō || Trō|jæ quī|primus
ab|ōrīs.*

Or, if Horace is the author under consideration or any other Latin poet, in like manner let the metrical scheme be written under the line. This has been my practice for years, and it has proven entirely satisfactory.

Lawrence University, Appleton, Wis.

ELLSWORTH DAVID WRIGHT

The Magical Papyri, a Source for Our Knowledge of Ancient Life

The Magical Papyri cannot be said to belong to that group of startling finds with which the last decade of the nineteenth century has made us familiar. They were known already in the first decades, but have lain neglected. Profiting, however, by the recent great discoveries they have aroused an new interest, though this is confined, as yet, to a rather small circle. But they offer a promising field for research, especially to younger scholars. The following sketch should be viewed as intended to stimulate the work in this field of Greek literature, if literature it can be called.

When Diocletian, in 296 A D, had defeated the rebellious Egyptians—so Suidas tells us—he gave the order to burn all the magical, and alchymistic, books of the country. This notice serves to show, first, the great extent to which such literature was current in the country of the Nile, which since the oldest times had been the hot-bed of superstition and of mystico-theological speculation. The words of Suidas explain, furthermore, why these papyri have been found in tombs. For the inhabitants of Egypt looked upon their inviolate graveyards as the best safety vaults, wherefore these dangerous documents found here a refuge during the times of the persecution, together with thousands of legal and private papers. A resting place all the more appropriate as the guardian spirits, to whose care they were entrusted, were so often, and so fervently, invoked in them. The uncanny feeling, also, with which the unlucky heir of such a “hand-book” must have regarded his unwelcome

treasure, must have contributed towards the desire of hiding it where it properly belonged, viz, with those divinities to whom so much of its contents was devoted.

From the standpoint of the literary critic it must be conceded that the value of the magical books is almost nil. The only interest which they can awaken in the soul of the philologist is that of dialectic and metrical peculiarities; and here they only bear out what other documents and inscriptions have shown long ago, namely the inability of the Greco-Egyptian to distinguish the “orders” of the mutes, and the complete loss of feeling for correct quantities, a loss increased in the case of the papyrus poets by the necessity to crowd their confused thought into the bonds of a limited verse. Messrs Wessely, Dieterich, and Kenyon, have said almost everything that can be said on this score.

Up to this time the attention bestowed upon these remains of ancient life has been almost exclusively given to the religious side of their contents, of which more hereafter, and even there it has been the aim of the scholars, less to give a picture of the beliefs of the authors, than to speculate about the sources of doctrinal details, and about the ramifications by which the papyri are connected with that great movement within the life of the early Church known as Gnosis. This paper, on the other hand, will contemplate our documents as witnesses for the life of the period to which they belong, without, of course, going into petty details.

But what is the period to which these books belong? If Diocletian had succeeded in completely destroying, not only the books existing in 296, but also the hankering for supernatural power to which they owed their origin, we should have a convenient “terminus ante quem”. As it is, however, any assignment of time must, necessarily, be indefinite. It must suffice here to state that, roughly speaking, the years 150 to 389 of our era, or the time from Hadrian’s death to the final destruction of the Serapeum in Alexandria, will give the approximate limits of this kind of literature.

This, of course, does not exclude the higher, or lower, age of the component parts. To use a modern illustration, the papyri originated much in the same manner as our cook books. Single charms, actions, incantations, were current long before some one gathered them into one book. Even, after this collection was

made, no recognized archetype can have existed, but each "magician" altered and varied the ceremonial to suit himself and his needs. Thus it comes that we find not only the most diverse magical actions in motley array, but even fragmentary pieces, evidently scraps from some note book, have been entered by the compilers, in the reverent spirit which assumed that nothing belonging to the "black art" is unimportant, even if he, the individual, did not understand it. Thus, for example, in the midst of a magical action characterized by its lofty tone, we find a dry and fragmentary list of astrological data, without either beginning or end. Add to this the illiteracy of the compilers, who certainly did not move in the elevated walks of life, and their carelessness, due probably in no small measure to the hurry of a pursuit which has always been lawless, and we cannot wonder that even the holy and secret names of the gods, those important factors for the success of an incantation, occur in widely varying forms, even if only separated by a very few lines.

ERNST RIESS

DeWitt Clinton H S

THE NEW YORK LATIN LEAFLET

EASTERN DISTRICT HIGH SCHOOL, BROOKLYN

Editor: ERNST RIESS, DeW C High School, Manhattan
 Manager: DAVID H HOLMES, E D High School, Brooklyn

Published weekly during the school year by The New York Latin Club.

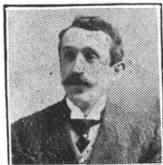
The entire expense of publication is met by the advertisements, so that every penny of every subscription goes into the Scholarship Fund. The subscription price is 25 cents a year. The advertising rates are twenty-five (\$25) dollars an inch, a year.

All communications concerning *The Leaflet* should be addressed to *The Latin Leaflet*, Eastern District High School, Driggs Ave and So 3d St, Brooklyn. Subscriptions to *The Leaflet* should be sent to the same address. Communications requiring answers should contain return postage.

The treasurer is E W Harter, Erasmus Hall High School, Brooklyn, to whom checks made payable to *The Scholarship Fund* should be sent.

EDITORIAL COMMITTEE

HIRAM H BICE, DeWitt Clinton High School, Manhattan
 E W GIVEN, Newark Academy, Newark, N J
 EUGENE W HARTER, Erasmus Hall High School, Brooklyn
 ARCHIBALD L HODGES, Wadleigh High School, Manhattan
 DAVID H HOLMES, Eastern District High School, Brooklyn
 HARRY F TOWLE, Boys' High School, Brooklyn
 WALTER E FOSTER, Morris High School, Manhattan
 EDGAR S SHUMWAY, Manual Training High School, Brooklyn



Phone 3036 Wmsburgh

Joe Pichthausser,

SHIRT MAKER

We introduce the Genuine Cravenette
 Coats \$15.00 \$22.50 \$30.00
 House Coats and Lounging Robes
 From \$5.00 to \$24.00

Our Reputation is a Guarantee of the
 Excellence and High Grade Quality.
 BROADWAY & BEDFORD AVENUE
 BROOKLYN, N. Y.

Hawes \$3.00 AATS

ALPINES, DERBIES, LADIES' TRIMMED HATS
 BROADWAY, Cor 13th ST. BROADWAY, Cor. 30th ST.
 BROADWAY, ASTOR HOUSE. AGENCIES EVERYWHERE



Stirring things up in
 CLOTHES, HATS and
 FURNISHINGS.

Smith, Gray & Co.

Fulton St., at Flatbush Ave.
 Broadway, at Bedford Ave.

Broadway, at Thirty-First Street
 NEW YORK

ST. DENIS HOTEL

BROADWAY AND 11TH STREET
 NEW YORK

EUROPEAN PLAN

Special facilities for banquets or small dinners

WILLIAM TAYLOR & SON

GALL & LEMBKE,

PRACTICAL OPTICIANS

21 Union Square and 1 West 42 Street, New York City
 Established, 1842

NEW ENGLAND DAIRY LUNCH
 399 BEDFORD AVENUE. Open Day and Night

GEO. R. CHRIST, PH. G., DRUGGIST,
 39 GRANT SQUARE, Cor. Bergen St., BROOKLYN, N. Y.

THE TWENTIETH CENTURY CLASSICS

GENERAL EDITORS—JOHN HENRY WRIGHT—Harvard
 BERNADOTTE PERRIN—Yale
 ANDREW FLEMING WEST—Princeton

LATIN

A First Latin Book—Clifford H. Moore—Harvard
 A Latin Grammar for Schools—A. F. West—Princeton
 Cornelius Nepos—George D. Chase—Wesleyan
 Sallust's Catiline—Alfred Gudeman—Cornell
 Caesar's Commentaries—John H. Westcott—Princeton
 Cuius's Orations—Chas. H. Forbes—Phillips Andover
 Virgil's Aeneid—James Benedict Carter—Princeton

D. Appleton and Co.

New York.

PLATFORM OF THE LATIN LEAFLET

- 1 The introduction of the study of Latin into the last two grades of Grammar Schools.
- 2 The establishment of college entrance scholarships for the best graduates from the high schools of Greater New York.